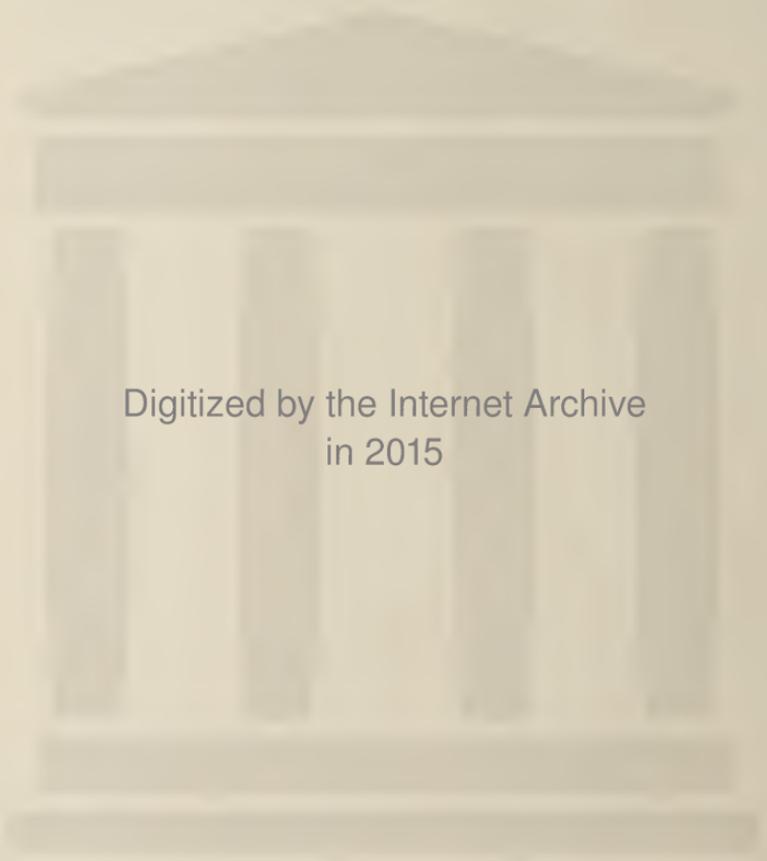




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American Baptist Board of Foreign Missions.

SKETCH OF THE RISE OF THE BAPTIST CHURCHES IN DENMARK.

The narrative presented in this article was drawn up by Mr. Köbner, one of the early members of the church at Hamburg, and a faithful co-laborer with Mr. Oncken in spreading the gospel both in Denmark and Germany.

It is simple and unpretending in style, but we doubt not the strictest regard has been had to truth and accuracy in the statements made. The brevity which we are obliged to observe in transferring to our columns, has compelled us to omit many details which would be interesting to our readers; though enough is given to show most clearly the presence and power of God, in the gracious work which has been commenced in that region, and which is steadily progressing amid the most violent and determined opposition.

We trust that the brief history here given, of the trials and persecutions of our brethren connected with these infant churches, will serve to awaken a deeper interest in the hearts of Christians in this country, and that it will call forth more fervent prayers and more efficient aid in sustaining the cause which makes so strong a demand on our sympathies and support. The narrative commences with

Religious awakening—Errors of the "New Sect"—Visit to Copenhagen.

About twenty years ago, when Rationalism, the theology of human wisdom, was in its zenith in Germany, all spiritual life became extinct also in Denmark. The country lay evidently in the shadow of death; but the Lord, about this time, again took compassion on his people, and roused them from their slumber, by his Spirit. This work he commenced in his usual way, by kindling the sacred fire in a remote corner of the land, through the instrumentality of an old journeyman shoe-

maker; but it was soon communicated to hundreds in all parts of the kingdom. The awakenings were for the most part amongst country people and the inhabitants of villages, who were exceedingly zealous in proclaiming and spreading abroad the truth. They held frequent meetings among themselves for mutual edification, and to awaken others; but they did not separate from the Lutheran state church, nor had they the most remote idea of the nature of an apostolic church. In doctrine they were strictly Lutheran. The essence of christianity, justification by Christ, and not by works, they clearly recognised and admitted; but they were wholly in the dark in reference to the sovereignty of God in the free choice of the objects of his redeeming grace. Like others of the established church, they were Arminian in sentiment. When this awakening took place, the subjects of it were called "the new sect." They were not only persecuted by the public in the usual manner, but the government forbade their meetings, and sought by prosecutions, imprisonment and fines, to suppress them, and to prevent the further spread of the awakening. But in this instance, as in multitudes of others, it was shown that the hand of God is stronger than the united power of men. The government at length perceiving that they accomplished nothing, relaxed somewhat of their rigor, though, whenever the spirit of evangelical piety began to show itself in other parts of the country, the persecutions were invariably renewed. At last they ceased every where, and the country people held their meetings, at which particular peasants delivered their simple addresses, without interruption.

Since the year 1825, however, a ma-

terial change has taken place in the doctrines of these Lutheran christians. Hitherto their opinions of the value and authority of the word of God, had been sound; but now a clergyman in Copenhagen who had long been the champion of evangelical christianity against Rationalism, and as such, was held by them in high estimation, brought forward the doctrine, that the so called apostolic creed was older than the new testament, and more important than the scriptures; that it was exclusively the word of God, the foundation on which the christian church was built; the rule of faith, on which all must rest their hopes for eternity; and ought, as the *Daabs Pagt*, or baptismal covenant in baptism, to constitute the sole ground of admission into the christian church. In order to advance this new baptismal covenant, the sacred scriptures were in every way depreciated in their publications, by Grundtwig, the author of the doctrine, and by his followers. It was maintained that they were only intended for the extension of religious knowledge, and more for the clergy than the people, who were unable to read them in the languages in which they were given. Doubts of the entire genuineness of the new testament were admitted, and the impossibility of any one's being spiritually awakened by reading the bible, or any other books or tracts, was strongly asserted. It was only by the word audibly proclaimed, and especially by listening to the before mentioned creed, or to parts of it, from the lips of ordained priests, that faith could be attained; and that all books, without exception, were a dead letter. Such were the opinions promulgated, and by degrees the greater part of the "new sect" became infected with them.

In the summer of 1839, at the suggestion of br. Oncken, I undertook a journey into Denmark, in order to establish a connection with these awakened Danes, and to attempt the introduction amongst them of sound scriptural views in relation to baptism and the constitution of a christian church. On this journey I succeeded in forming a friendly acquaintance with many believers, and held numerous well attended meetings; but the doctrine of adult baptism, as opposed to the sprinkling of children, found little acceptance with them. They clung to the latter with much greater firmness than is generally the case in Germany. It

happened one evening that a discussion arose on this subject between myself and a countryman of the name of Rasmus Ottesen, a man endowed with considerable natural abilities, and held in great esteem among his fellow believers. He attacked me with violence, directed against me all the force of his wit, and in his heat advised me to go to Mönster in Copenhagen, where I should find people of my own stamp and similar sentiments. This hostile intimation proved to be the means appointed by God for the formation of the present Baptist church in Denmark. Hurt by the bitterness of my opponent, I became silent, and thus terminated the conversation. The thought then occurred to me that the intimation he had given might be of service, and I determined immediately to act upon it. I therefore altered my route, and proceeded to Copenhagen, which I had not intended to visit. Here I found a small spot that God himself had prepared, into which, with trembling hands, I endeavored to cast the seed of divine truth. A small band of believing friends had already gathered around a man by the name of Mönster, and with him had examined the doctrines of Grundtwig by the light of truth, and had rejected them. They had searched the scriptures diligently, and had arrived at the conclusion, that the baptism of children was an erroneous practice, and ought to be given up; and that it would be better again to substitute immersion for sprinkling. They however were of opinion, that those who had been sprinkled in infancy should be considered as baptized. Of the existence of other christians besides themselves, who rejected infant baptism, they were ignorant, never having heard of Baptists and their opinions. I imparted to them the knowledge that God had bestowed on me, and then left them to the care of Him who careth for his own people.

On my return home, I kept up a correspondence with these friends, for whom I had conceived a strong attachment, and had thus an opportunity of observing the struggle it cost them to be the first in Denmark openly to separate themselves from the errors of the established church. At length, however, some of their number broke through every obstacle, and desired to be baptized. When a man has determined on obedience to God, joy takes possession of his heart; one of them whose name is Rüdning, has given vent

to his feelings in a letter written about this time (24th Sept., 1839.) It is as follows:

"Oh, how my heart now leaps with joy and gratitude to the infinitely merciful Savior! With every day my longing increases for the arrival of the beloved men of God, who, in obedience to his command, are coming to execute his will, which he has made known to us in his word. Welcome, a thousand times welcome to the shores of Denmark with the messages of peace and the words of truth upon your lips, and with the power of God's Spirit in your hearts!"

Second visit to Copenhagen—Baptism—Persecution.

Br. Oncken and myself now set out for Copenhagen, where we baptized eleven believing disciples of Jesus, with whom we spent several most delightful days.* A letter, from which the following are extracts, was received some time after our return home. It is from br. Mönster, whom the little church had chosen for their overseer, and is dated Copenhagen, 9th Dec., 1839.

"The mercy of the Lord is new every morning. I cannot thank him as I ought for the great grace and love he shows us. Our meetings are numerous attended, particularly by strangers; for most of our former brethren will not venture themselves under the same roof with us. Persecution continues on every hand, both with the pen and with the tongue; and on the side of the police, it appears to be assuming a rather serious character. On the 30th Nov. I was summoned before the authorities, and the examination to which I was subjected lasted from 6 to 9 o'clock in the evening. I had to give an historical account of the causes that had led to my separation from the state church, and the manner in which it had been effected, together with a statement of our doctrines. In the course of this examination, the good will of the magistrate was gained, so that he evidently endeavored to place the affair in the most favorable light. From the manner of his procedure in this examination, and his personal kindness to us, I am led to suppose that he himself may have been a subject of the renewing grace of God.

On the following Tuesday my wife had to appear before the same tribunal, where she was greatly supported. By her declarations the judge was affected even to tears, and fully perceived that what had thus become a settled conviction of the mind, no human power could shake. In the course of the week all the others were examined, and at the conclusion they were found perfectly to agree. The judge inquired of each one if he had been baptized of his own accord, after full conviction and without the persuasion of any one. These examinations have been transmitted to the office of the secretary of state; but we know that the heart of the king is in the hands of the Lord, and to Him we have commended the good cause. Thus much, however, is certain, that the party of the orthodox established clergy exercises a decided influence over the new court, and will not neglect any opportunity of doing us harm. Of this we have the most indubitable proofs, so that to all human appearance, our prospects are not the best."

Soon afterwards, (24th of Dec.) we received from br. Mönster another letter, from which we give the following

Examination before the police.

"Honor belongs to God only! in Him only is our trust. How unsearchable are his judgments, and his ways past finding out! It is painful to the old man to find ourselves in every way persecuted and reviled, not only by the unbelieving world, but by our fellow Christians. Yet the new man within us, rejoices in the Lord; for if we suffer with him, we shall also be glorified with him. He even bids us rejoice when men say all manner of evil against us falsely, for his name's sake, for then great is our reward in heaven. The magistrates, indeed, treat us with more humanity, but appear at the same time, disposed to view the affair in a serious light. To-day the whole church has been summoned, and will probably be required to give an explicit answer, whether they will return to the state church or not; and this, accompanied with the decided intimation, that, in the latter case, they cannot be permitted to remain in the country. * * *

"We all appeared before the tribunal, and the inquisitor, as he had been commanded, employed all his eloquence with each one separately, in order to convince us of the danger of resisting the magistrate, and the con-

* For an interesting account of this visit and its result, see a letter of Mr. Oncken in the May number of the Magazine, 1840, p. 105.

sequences that might result to ourselves from it. But the Lord was strong in the feeble, and no one could be induced to enter into any conditions, but they were unanimous in demanding to be acknowledged as an existing church. The inquisitor now assured us that he had entered upon the duty imposed on him with great reluctance, expecting to have to do with a company of deluded enthusiasts and fanatics. He thanked us in the kindest terms, that we had acted with so much circumspection, in regard to truth and christian temper, by which we had acquired in a high degree his esteem and confidence, and had rendered this examination the most agreeable of any he had conducted, during the many years of his official career. He added, that what he had represented to, and enforced upon us, was only in the fulfilment of his official duties. The affair will now be transferred, for decision, to the Department of State; the result however, is in the hands of God.

"Our assemblies continue to be more and more numerously attended, particularly by strangers, and, God be praised! all has hitherto gone off well; but He alone knows how long we shall be tolerated. I have daily occasion to rejoice over our little church; the most fervent love, founded on truth and justice, prevails amongst us. May the Lord regard us in mercy, and continue his favor!"

After a silence of fifteen weeks, br. Mönster wrote us as follows, under date of 11th April, 1840.

Sentence of prohibition—Its effect—Increase of the church.

"Matters have at length assumed a very threatening aspect with us. We were yesterday summoned before the police director to receive the ultimatum of the government, which he read to us, and which is to the following effect: We are commanded to give up our meetings, of whatever kind they may be,—and care will be taken to prevent their being publicly held. We are to abstain from the administration of the Lord's supper, and from whatever has reference to re-baptism (as it is called). The police is enjoined to keep a watchful eye upon us, and to punish according to law, every violation of these injunctions. But none of us were induced into any engagements; on the contrary, I for my part declared at once, that I had no inten-

tion of conforming to these injunctions in any one point; that while I would endeavor to render unto Cæsar the things which are Cæsar's, I would not forget to render unto God the things that are God's. The police director now intimated that they should find means of keeping from the country the people who were propagators of our sentiments in regard to baptism. To which I replied, that the attempt to root out and banish from the country what was so evidently the work of God, would, with His blessing upon us, afford him enough to do for the remainder of his life."

Such are the barriers that have been raised to interrupt in its commencement, the work of God in Denmark; yet the infant church has not only continued to this day, but has become trebled! The meetings have been continued almost without interruption, and are still, (Nov. 1840), very numerously attended.

So early as the end of July, there were again many in Copenhagen who longed for the sacred ordinance of baptism, and brother Oncken and myself were once more called thither. On this occasion ten were baptized; and the church having chosen br. Mönster as their teacher, he was ordained by br. Oncken. Amongst the persons baptized, was a teacher, who has resigned an appointment in a seminary, that he might be at liberty to act upon his convictions of truth and duty. He now supports himself and a numerous family in other laborious ways; but his letters are full of the praises of His goodness, who has imparted to himself and now also to his wife, his brother, half sister, and best friend, the treasures of divine truth. A student of theology, Mönster's brother, has also renounced all prospect of bread and preferment in the church, and has been enabled by great grace to yield to his convictions of duty. He was baptized here in Hamburg, a short time before we set out.

In conclusion, the present teacher of the Copenhagen church informs us, with childlike joyfulness of heart, that he has since baptized twelve new converts; that the church now consists of 32 members, and is in the enjoyment of brotherly love, and the peace of God.

The church in Langeland.

On my journey into Denmark, in the summer of 1839; I visited Langeland,

where I held many meetings; and formed many pleasant acquaintances with the believers in that island. Soon after my return home, I learned that some of them, under the influence of the Holy Spirit, had been brought to reflection, and had resolved to obey the Lord. Others began to search the scriptures, and appeared not to be averse to the truth. But scarcely had they commenced a correspondence with us, and began openly to avow and defend their opinions, when a storm of opposition arose, such that nothing but the special grace of God could have sustained them under it. This was the more fearful and trying, as it came not from the world, or from the magistrates, but from their fellow christians. The formation of the church in Copenhagen had already produced excitement enough; but they now saw these sentiments suddenly springing up and spreading in another part of the country. Not only did the brethren in Langeland who did not participate in their convictions in regard to baptism, become bitter and active opponents of the doctrine; but the speakers of other communities in the neighborhood went over repeatedly, and left no effort untried, to prevail on those who had resolved to be baptized, to change their determination. Arguments, entreaties and even the most alarming threats, were employed to shake their resolution. They called us *Anabaptists*, designating our baptism as a sin, and blasphemy against the Holy Ghost, and representing me as an artful deceiver, a horrible wolf, that had assumed the disguise of the gospel.

The following is an extract of a letter, dated 16th Dec., 1839, from br. Rasmus Förgensen, who was the first in Langeland to be convinced on the subject of baptism.

“R. N., a Congregational speaker, from the island of Funen, has also been here, and has had a great deal of conversation with me. He adduced innumerable arguments against baptism, and most zealously exerted himself to bring me over to a different opinion. For a moment I doubted, but the dear Savior, (thanks to his name!) took me by the hand and sustained me, so that I clung to his word. I told him in direct terms, that I did not believe what he said; but that I would abide by God’s own holy word.”

Unshaken by these efforts, our weak brother, in whom the Lord was mighty, stood fast, while others were again in-

olved in doubt, uncertainty and irresolution. As soon as I was apprised of the state of affairs, and had ascertained the passages of scripture that the opponents had converted to their use, and the chief arguments they had employed, I wrote to the Langelanders, in the form of a letter, a reply to all the objections advanced against the truth in reference to baptism. This was blessed by Him, who in his great mercy, employs as his instruments the feeble efforts of his children; and thus it happened that in September this year, many were ready for baptism.

Extracts from correspondence.

The following extracts from their letters will convey the best idea of the views and feelings of these, in other respects uninformed and simple, country people. Br. N., under date of July 19, 1840, writes:

“Your communications have been the source of great edification and delight to me in directing my attention, by the light of the Holy Spirit, to the truth contained in the word of God. Praise and thanksgiving to the Lord, who guides all things so wisely, and who has accomplished so much for us. He leads us indeed, sometimes, where we have no wish to go, but he always gives all the grace we require, and often more than we ask or understand. Dear brother, I know not what else to write to you, but that Jesus Christ, the only begotten Son of God, came into the world to save sinners. You may indeed reply, ‘You have no need to tell me that;’ but when the heart is full, it will overflow; and, dear brother, it is in all simplicity I write to you the best of what I know, that Jesus Christ has laid a foundation that will stand sure, and we dare not build on any other; for ‘there is no other name given under heaven among men, whereby we must be saved.’ And if we love him, our love will compel us to obey his commandments, for which he will himself give us ability and strength, that we may not be turned aside from them, to follow fables, the doctrines and commandments of men. I earnestly desire to see and to converse with you, for I inwardly long for baptism and the Lord’s supper.”

From br. A. M., dated August 22d:
“Dear K.—Do not forget to write to us. There are some amongst us, who, by the assistance of God’s Spirit, have arrived at conviction, both as to what baptism is, and who should partake of

the ordinance. There are others longing to know what is the will of God. Since your departure my thoughts have been, for the most part, in heaven, and sometimes with you; particularly since God has convinced me that immersion in baptism, and rising again, must both take place; and that those who are baptized in the name of the tri-une God, should confess in whom they believe, before they are baptized. My longing for your arrival with br. Oncken increases with every day. We are, as it were, shut out from the public meetings, and are looked upon as strangers, and even as heretics. The Lord help and comfort us, and you also."

Second visit to Langeland—Baptism—Movements of the police.

On the 10th September, 1840, br. Oncken and myself set out for Langeland, where he baptized eight persons.* The Lord not only granted us a delightful season in Langeland, but conducted us through greater dangers than those we had escaped on our last journey to Copenhagen. Amongst those baptized, there was a man born blind, to whom the Lord has not only imparted a clear insight into spiritual things, but whom he has also endowed with so rare a knowledge of the scriptures, that scarcely a passage in the new testament can be repeated, but he can name the chapter, and frequently the verse, in which it is found. Poor and helpless as the widow in the Temple, he has, like her, brought an offering with him. I have in my possession two sacred poems composed by him, which evince great natural talent and sanctified feeling. R. Förgensen, mentioned before as the first to avow his sentiments, and who, from the beginning, has displayed so much constancy, was chosen superintendent of the little church.

The few lines which follow are from a letter of his, received soon after our return, and dated Sept. 28.

"We have been anxiously expecting to hear from you, that we might know if you reached home in safety. There are many reports in circulation, according to some of which you have been detained and imprisoned. We have, however, found comfort in the thought, that the Lord is able to conduct his servants, unhurt, through the raging billows and through fire. You had scarcely reached the steamboat from

Taars and put out to sea, when a party, sent out to seize and to deliver you up to the police, arrived at Taars, many of whom were sorry enough that you had escaped them. The minds of many around us seem to be in suspense. They wait to see how things will turn with us; what will be our conduct, now that we are united into a church. We therefore clearly perceive, if the kingdom of the Lord is to be extended, and his honor promoted, we must walk circumspectly, taking the word of God as our guide, and giving heed to every exhortation it addresses to us; that we may walk as the children of light, and that he may be glorified in us."

As br. Mönster was, sometime after this, on his return from Aalborg, he visited Langeland, where he baptized two persons more; so that the church now consists of ten members, who have already undergone an examination by the police. The district magistrate, however, appears to be a humane man, and it is to be hoped that he will treat them with as much lenity as possible. So far as I at present know, their meetings have not been interrupted.

Attempts to apprehend P. Mönster—Encouraging prospects at Funen.

The following are extracts of another letter from the same hand, dated Nov. 10th.

"Immediately after our dear brethren from Copenhagen, (P. Mönster and his brother, the student, A. Mönster.) had taken their departure, our district magistrate, Hohn, received an order to arrest br. Mönster wherever he might be found. In the province of Zeeland also, through which he travelled, and where he visited a schoolmaster, Sörensen, who is a convert to the truth, the officers were sent to arrest him, (so says report) but they did not arrive till after his departure. I am informed also, that in the neighborhood where Sörensen lives, (exactly where the Grundtwigian clergy, our bitterest opponents, are most numerously settled), there are individuals who have embraced the truth on the subject of baptism. One of these is a weaver, named H. Peulecke. He has visited the believing clergy and conversed with them upon the subject. They were unable to resist the truth, but sought to pervert it. One clergyman, Boisen, has been in the neighborhood, and has advised the people not to talk with this weaver, or any other persons on the

* See in Mr. Oncken's letter, page 9 of the January number, a brief account of this visit.

subject of baptism, telling them it was dangerous to do so. Rasmus Ottesen, with whom you once disputed in Funen, and who was at that time so bitter, has been brought to a stand, and to yield, if not a full, at least a partial assent to the truth. My brother says the clergy are afraid of him, not being able to contend with him. He now often declares, that in as far as the Baptists are right, they shall maintain their rights. I have still a particularly pleasant piece of news to tell you. Br. Swendsen of Swendburg in Funen, came to see me some time ago, and is quite a convert to our views of baptism. We had a great deal of conversation together, for the Lord opened to us the scriptures, and allowed us to draw water out of this inexhaustible spring. Swendsen exclaimed, 'Now I can depart out of Babel, and I will depart.' From this moment his resolution was taken to separate from the state church, to adhere to God's own word, and to call upon the Lord for strength and ability joyfully to run the appointed race. R. Rasmusen from Funen desires to be received into the church of the Lord, and the sooner the better. I entertain a strong hope, that the Lord will also plant for himself a church in Funen, though for the moment it appears as if the way were entirely closed against us.

"A proclamation has been sent to the district magistrate, and by him addressed to his deputies and the people at large, particularly to the inhabitants near the coast, and the owners of boats, offering a reward of 20 dollars for the apprehension of Oncken, yourself or Münster, or for discovering your place of residence, that you may be seized; and denouncing severe punishment against any one who shall afford either of you an asylum, or keep secret the place of your abode."

[To be continued.]

Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

Conversation with a Chinese boy—Customs of mourning among the Siamese.

Sept. 4, 1840. I have just been conversing with Apu, the former associate of the boy who died here last Sabbath,* relative to the loss of his friend;

and his own thoughts and feelings on the subject of death, and the service of God. He seems to feel that God is thus speaking to him directly, and says he is thankful to him for sparing his life and giving him an opportunity to prepare to follow his friend to the grave. His feelings and judgment appear now to be in favor of a decided avowal to be for the Lord; and the only consideration, as he says, which deters him from it, is the fear that he may be left to fall away after once professing attachment to Christ, which he thinks would be a greater sin than he has ever committed.

Rosemina, a little girl in the school, by her frequent questions on the subject, is evincing a concern of mind which encourages us to renew our prayers that God may make this the accepted time for her salvation.

5. This morning as the school-boys came in to worship, we discovered a red cord tied around the wrist of each boy as a badge of mourning for their former school-fellow. On inquiry we ascertained that in addition to the affectionate remembrance of which this was a token, it served to keep off the spirit of the departed, concerning which they entertain some fears; and also to guard against any infection which might arise from having come in contact with the dead body, or from visiting the room in which he died. These cords were purchased by a friend of theirs and presented to them, somewhat in the manner that a person is said in China to present a piece of white cloth to each of the relatives of a deceased person, to be used in wiping away their tears during the season of mourning.

The Chinese wear the badge of mourning three years for a parent, one year for a grand-parent, three years for a husband; for a wife they wear white shoes or a patch of white on the top of the shoe for one hundred days. After the death of the emperor no person is allowed to shave for three months. The mourning apparel is white, and among the Chinese here, it is customary, after the death of a man, to have the house ornamented with papers written with blue ink. In their own country the Chinese keep the corpse of a friend, if he be a man of wealth or distinction, for many months or years, waiting to find a fortunate burying-place. Men of wealth here, soon after death, are placed in a

* For an account of the sickness and death of this boy, see the letter of Mrs. Dean, which follows this journal.

coffin gorgeously ornamented, and, followed by an extensive procession of boats, are taken to some *wat* and burned. It is not customary for Chinese to follow the remains of a wife or child to the grave, but great stress is laid upon the filial duty of children to parents, which includes the offerings made to ancestors. A young widow is sometimes known to remain many years in widowhood, and even to go down to her grave in mourning for her husband.

Monthly concert—Application for tracts.

6. We have to-day observed the monthly concert with the Chinese church, and one of the school-boys engaged in prayer with us for the conversion of the world. A number of the brethren were absent from worship to-day, but a few persons were present who are not accustomed to meet with us, and who manifested a good attention to the word communicated. Keok-cheng conducted the exercises in the chapel. At the prayer meeting Chek-heng requested that his aged father in China might be particularly remembered in the prayers of the church. In case the English and Chinese should resort to arms in the settlement of their affairs, he is so located as to be exposed in his life and property.

We have for the last few days suffered extremely from the heat. Though the thermometer has been down to 78° in the morning, it has risen to 90° at 4 o'clock, P. M., in the shade. On the whole, the last month has been the most trying to the health of foreign residents here of any month at the same season of the year, and perhaps than any month in any season, for the last five years. We have great reason for gratitude that the lives of all the missionaries have thus far been preserved. We trust the coming cool season will bring us much relief.

We enjoyed an interesting season of worship at the house in the bazaar this afternoon, though there were but few persons present. Among the number was a little boy who, at the close of the service, said his father and a number of his associates residing at the *Bee Long*, and employed in pounding out rice, had sent him to request a few of our books. After a little conversation with the boy, who manifested much intelligence and was able to read, he was furnished with a number of our tracts and requested to invite his father and friends to call at our house,

or at the place of worship on the next Sabbath.

Surgical operation—Seizure of a Burman female—Trials of a Chinese convert.

7. I have to-day witnessed the amputation of a man's arm by Dr. Bradley. The patient was a sailor from one of the Bombay ships now here, who a few days ago had his arm caught and bruised and broken by a chain cable while casting anchor. During the operation a number of spectators gathered around, and among the rest a number of Chinese, who said they had never seen nor heard of such a performance before. They readily saw the propriety of cutting off the arm to save the man's life, and as readily acknowledged the propriety of cutting off their sinful practices, if they would preserve their souls; but we fear there is little hope that they will ever consent to part with their sins for the sake of securing their everlasting salvation.

10. Last evening, there being a bright moon, a company of thirty or forty men, armed with knives and clubs, passed our house on their way to the Burman village, where they took by force a beautiful young female to become the wife of a nobleman. Parents sometimes present their daughters to the king and nobles to become their wives, and they are sometimes purchased with money, but we are not aware that it is common for the nobility to take away young females by force from their parents, though they unhesitatingly take their younger girls and boys to become play-actors. This latter practice has presented serious obstacles to our collecting schools, since the parents fear to have their children out of their sight lest they should be carried off to the palace.

13. Sabbath. Have enjoyed much happiness to-day in conducting religious worship; most of the church members were present and a good number of others, which rendered our assembly larger than usual. The prayer meeting on the whole was more interesting than it has been for a few weeks. Chek Heen, who has been at Su-pan for the last three or four months, met with us to-day. The account he gave of himself, of his trials and preservations, caused us to rejoice and praise God. As near as I can learn from him, Su-pan is the name given by the Chinese to a section of country situated about fifty miles north-west of Run-

sai-si, and abounds with fish, dye-wood and cattle. He has been in the habit of visiting this and other places annually for fishing. This year he made arrangements with a man as usual, to join him in the expedition, but he soon proved himself to be a drunkard. He then agreed with one of the brethren of the church to accompany him, but he met with an accident which disabled him for business. Finally he engaged another man to accompany him, and with him proceeded three or four days from Bangkok, to the place of destination. Here his companion began to revile him for his religion, and concluding he should catch no fish in company with a man who had abandoned the gods of his fathers, he resolved to leave him; but in doing so he took a number of ticals of money belonging to him. Thus robbed and abandoned, Chek Heën was left far from home, without money, without friends, in the midst of thieves and robbers, to manage and defend a large boat without assistance. However, praying to God for help, he went forward, became successful in his business and has now returned to us in safety, after distributing a quantity of tracts and exhorting many to repentance.

Encouragement in the school—War with Cochin China.

15. In passing through the most business part of the city to-day, I was struck with its dull appearance. Mechanics were lounging about their workhouses destitute of employment; shop-keepers were sitting idle at their doors; and nothing but gambling houses, spirit shops, and card manufactories, exhibited signs of life and progress.

20. Worship in the chapel was conducted, to-day, by Keok-cheng, and at the prayer meeting following, the members of the church were questioned on the subject of the discourse. One stranger came in after the commencement of worship and remained for a time after the close. He showed some interest in his inquiries. During the exercises of Mrs. Dean with the school-boys this afternoon, some signs of encouragement were discovered. One of the younger boys has for several days afforded us some hope that he was sincere when he said he wished to be a Christian and become a member of the church.

The experience of the last week,

while it presents nothing extraordinary, teaches us that from a diligent use of the various means at our command, we may hope that good will result. A number of persons have applied for medicine; among them were two cases of leprosy. This complaint, as it prevails in this country, may be greatly relieved by medical treatment, though it cannot easily be permanently cured, so as to prevent a return of the disease after a lapse of time. We have during the week sent five hundred copies of Chinese tracts by brethren Slafter and Buell, who left us two days ago for the interior. We daily give away a few books at the house.

23. The king has to-day received a communication from one of his chief officers, sent to guard the frontier against the encroachments of the Cochin Chinese, stating that his forces are inadequate to defend the country. The report is now current here that the Cochin Chinese are coming on to Bangkok both by land and water. The prah klang is about to proceed to Chantibun with a reinforcement of men.

Requests for baptism—Hopeful conversion of a teacher.

27. Sabbath. This morning I discoursed to the people for an hour and a quarter from the passage, "The love of money is the root of all evil." The subject seemed peculiarly appropriate to my auditors, who listened with considerable attention. The prayer meeting was rendered unusually interesting by some remarks from Mrs. Dean's school teacher, who openly avowed his belief in the Christian religion, and his determination, with divine assistance, to live a Christian life. He came into my study this evening and requested baptism; and spoke of his views and feelings in a very interesting manner. After a long conversation, he left on my mind the impression that God by his Spirit had been operating on his heart.

The man alluded to at a former date, as having asked for baptism, took the opportunity of coming to renew his request to be admitted as a member of the church. One of the school-boys also made a few remarks and answered some questions at the prayer meeting to-day, but his case does not appear as satisfactory as the other two.

At the service in the bazaar conducted by Keok-cheng, there were a number of strangers present, who listened

to a very simple and appropriate exhibition of truth.

Oct. 2. To-day Pi-a-pi-pat has been released from prison, after a confinement of more than four years. He is of Chinese descent, and has been a man of considerable rank under the Siamese government. He was one of two officers who were dragged from the presence of the king by the hair of the head, and committed to prison on the charge of having allowed the Chinese junks to export a greater quantity of rice from the country than the king had specified. It is said that he comes out of his confinement looking as healthy and robust as when he entered, having been well provided for and attended to by his friends.

At the date above mentioned our missionary party were all enjoying comfortable health, and the mission as prosperous as at any former period.

In a letter dated July 12th, Mr. Dean makes the following remarks, illustrative of the state of public morals among the Siamese.

Intemperance and crime.

We have occasion to lament the rapid increase of intemperance and robbery in our neighborhood, and throughout the country, during the last four months. A few years ago intemperance was the dread and horror of the natives, but now it is becoming common among all classes here. And not long since it was justly remarked that in Bangkok a man might safely go unarmed and unattended through any part of the city and suburbs, but now robberies are becoming frequent in different places about us, even at mid-day. Our cook was recently struck down, while returning from market, and robbed of his basket of vegetables. A Chinaman, not long since, while walking through the *bazaar* with a bag of money, had it violently taken from him while in sight of scores of men, who refused to come to his aid, for fear they might incur the displeasure of the robbers. And again, an English merchant sent a servant out with a piece of cloth to the tailor's, to be made into clothes, when the servant was knocked down and the cloth taken away.

Drunkards stagger past our doors daily, and particularly on Saturday night and Sunday, do we expect a regular annoyance from the grogshop in the vicinity; while idleness, and gambling, and thieving are daily increasing

to an alarming extent. Seizures for opium and opium smuggling have by no means been stopped in the country, and what may be the result of this matter, in all its bearings upon the people and the government, it is not easy to foresee. This much, however, is certain, that in relation to both, there is too much reason to regret that the drug was ever introduced into the country; and we should rejoice if we could say that those bearing the Christian name had done nothing towards bringing this evil upon the country, and misery upon the people.

The school—Condition of the Chinese.

Our school is coming into notice somewhat among the people. Last week a *Chaw-Swa* (a merchant) came with a request to place his son, about ten years old, under our care. The present teacher takes a part in reading and explaining the scriptures in our family worship, and appears interested in the subject of religion, though not a Christian. The present season is extremely hot, and the rains commenced two months before the usual time, in consequence of which the rice crop is expected to be deficient, and the cost is now raised twenty-five per cent. upon the usual price. The Chinese are now paying their triennial tax of four ticals and a slung (about \$3), and such as have not the seal upon their arm, by the close of the next month, as a proof that they have paid, will be seized. Many poor creatures this year from China, who can scarcely raise enough for their daily support, will find it difficult to meet the demand. Some of the Chinese, who had embarked for their native land, on hearing of the capture of a few junks by the English near Singapore, have returned to Bangkok; but most had gone too far to return, and are now objects of solicitude with their friends here.

One of our church members has been very ill, but is now able to attend worship. They all appear humble, and show a delight in the service of God. Still there is in some, a want of consistent christian character which demands our constant watch-care. For example, it is very difficult to inspire them with a proper regard for the Sabbath. Their former habits and business relations are all against it; and while they are restrained from labor on that day, it is not easy to prevent all business conversation and worldly thoughts.

EXTRACTS FROM A LETTER OF MRS. DEAN, DATED BANGKOK, SEPTEMBER 4, 1840.

Death of a Chinese Boy.

As it was last Sabbath our painful duty to attend the funeral of one of our school-children, we thought it might be desirable to give some particulars of his conduct while under our care, and subsequently, during his illness. The scholar alluded to was a Heiam boy, named A Yok, who came to us on the 19th of last November in high health, robust and strong, being then about fourteen years of age, and having been in this country two years. He knew little about reading when he came, and we therefore gave him the first books used by children. Not being satisfied with this, he of his own accord read a tract entitled the "Two Friends." He made rapid progress and soon commenced reading the "Four Books," while he took his turn in reading the scriptures every morning at family worship. Though but slightly acquainted with our dialect, (Teo-chew,) his answers to questions proposed by us on the scriptures, or other subjects, proved that he understood what he read, and thought much about it. He was a boy of few words, and though he answered readily to questions relative to facts, he seldom or never gave us any clue to his own feelings. He was of a remarkably amiable disposition, and during his whole stay with us we never heard of his quarrelling with the other boys, or using bad language. He had a very retentive memory and could easily repeat a considerable portion of the native classics. We never had occasion to punish him, or scarcely to reprove him for a fault. At the time of the Chinese new year, when the school was closed for a few days and almost all the boys dispersed, he remained with us, continuing many of his usual employments, and pleasing us all by his cheerful hilarity.

On the 4th of August he first complained of being unwell and wished to be excused from attending school in the morning, though he read as usual in the afternoon—the time allotted to christian reading. This he continued for two or three days. When I asked him why he did not come for medicine, he replied he did not wish to take any. He seemed from the first to have an impression he must die, and

therefore felt reluctant to take any remedy. After his death some pills were found in his box which Mr. Dean supposed he had taken. On Sunday, the 9th of August, when I went to take my class as usual, I found him asleep, covered with a blanket and very feverish and sick. My fears were then first excited, and from that time he grew rapidly worse. At this time he would frequently be found in tears; and when spoken to he maintained a resolute silence or spoke but few words, as if scarcely understanding what was said to him. He continued attending worship morning and evening until the 22d. He frequently said to a cousin who called to see him on the 16th, "I shall soon die, I shall soon die!" At this time he was weeping bitterly and would say nothing else. The last week of his life he was, by the wishes of his friends, attended by Chinese and Siamese doctors, but without avail; his disorder continued to increase until the 30th, when he died. Two or three days previous to this event he appeared more willing to converse than on former occasions, and Mr. Dean asked him several questions, as whether he believed in Christ, whether he thought he should go to heaven. To the first he replied he did believe, but to all the others he maintained an unbroken silence. He died on the Sabbath, at the close of the services in the chapel.

As he had no near relatives in Bangkok except the cousin above mentioned, who was absent when he died, he was buried (instead of being burnt, as most of the natives are here). He was followed to the grave by the school children and church members; and it was to all of us an affecting scene.

Such was the life and death of this poor boy. We were left in painful uncertainty as to the state of his mind and preparedness for heaven, though we are permitted to indulge a faint hope that he did indeed love that Savior of whose name but a few months ago he had never heard. We are by this event strongly reminded of our responsibility to these poor children, and of the necessity of urging them now to come to the Savior. The effect upon the children of the school has not been such as we should expect in our own country. I observed one in tears as they were putting the corpse into the coffin, but the rest seemed to endeavor to repress their feelings and appear unmoved. During the prayer meeting Keok Cheng addressed the

children in a manner at once simple and touching.

EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, JULY 19, 1840.

Tract distribution—Fear of Government.

My last letter to the Board contained an account of my visit to *Bangplasoï*, *Angkhên*, and *Phrá Bât*,* where liberal distributions were made of the word of God. For the last several months our visits have been confined to Bangkok and its vicinity. I have taken pains, at these times, to supply large trading boats, which have come from distant and interior parts of the country; our books have been in most cases gladly received. In this way we hope to introduce a knowledge of the gospel where missionaries have never been, and where they may not go for many years to come. We hope, also, that in the retirement of a country life, away from the bustle and noise of a city, these people may give the greater attention to eternal things, especially if aided by the Holy Spirit.

At half past six o'clock of each morning the Siamese, and those speaking Siamese, connected with our families and the printing department, are assembled in the chapel, where religious exercises are conducted in that language. On the Sabbath we have two exercises of this character, one of which is more protracted. A portion of the word of God is read on each occasion, accompanied with remarks. In this way I have gone through Matthew, Mark, Acts, and other portions of Scripture,—sometimes repeatedly. At this time we are using the Parables of our Savior, one of which is read on each occasion. Some of the hearers pay good attention, but the fear of consequences that might ensue upon exchanging the national religion, and the religion of their fathers, for that of Christ, appears an almost insurmountable obstacle in their way. The Siamese man, who went with Mr. Jones, some years since, from Bangkok to Singapore and Malacca, and who professed the Christian faith, and was baptized at the latter place, upon being requested to return to Bangkok, declined; and expressed his fears lest he should be apprehended, and that the loss of his life would be the conse-

* For a narrative of this excursion, and a description of *Phrá Bât*, the "Footstep of Deity," see page 235, last volume.

quence of having forsaken his former religion. In conversing with them, the natives often express such fears to me. Our present teacher, who has been in the service of the missionaries for the last six or seven years, told me the other day that no Siamese dared to embrace a religion not professed by the king. These are great hindrances to success in our labors, but not too mighty to be overcome by the power of the Holy Spirit. Aid us by your prayers, dear brethren, that this power may be exerted, and this influence may be felt in Siam.

From another letter, dated Aug. 14, we make the following extracts.

Signs of opposition—Encouragements.

We had recently some tokens of a spirit of opposition at work in the minds of a few of the Siamese priesthood. A number of them applied at our house for religious books. After being supplied with them, they went a short distance from our premises and tore them to pieces. They were copies of the histories of "Joseph and Moses," the preparation of which constituted some of the last labors of our much lamented sister Jones. I have been informed also, that recently the fragments of some torn books have been scattered along the road side. Though such things are painful to us, yet we must be prepared for them, and even worse. I regard the transaction as an indication that the priests are beginning to fear the influence which we are attempting to exert over the people generally. When the time shall arrive in which scores of Siamese shall have been converted to Christianity, I think it not improbable that the priesthood will be excited to strong opposition. These circumstances remind me of our visit, a few months ago, to *Phrá Bât*, so celebrated among the Siamese as the spot where Gaudama left the imprint of his foot in a rock, to be worshipped by his followers. Here one or two of the books we distributed were burnt before our faces.

The government, however, continues very tolerant with regard to our operations. They throw no obstacles in our way; and we rejoice in the fact that hundreds and thousands anxiously apply for and read the books that we print; and that thus a knowledge of "the only name given under heaven whereby we must be saved," is diffused far and wide.

Miscellany.

WORSHIP OF THE DERVISHES.

The scene described below occurred at Smyrna, and was witnessed by Rev. Mr. Riggs, of the A. B. C. F. M. The following account is contained in a letter from him, published in the June number of the *Missionary Herald*, and dated Dec. 9th, 1840.

I have thought you might be interested with a short account of a performance of Turkish dervishes which Mr. Van Lennep and myself witnessed about a fortnight ago. It was the last Friday of ramazan, the Turkish month of fasting. You may be aware that during that month they have their principal religious services in the evening and night. We reached the Teke or chapel of the dervishes, about half past seven, and found them already at their prayers. One of them, with whom we were acquainted, requested us to remain without until the prayers were finished. Afterward we were shown to a small gallery in one side of the chapel, where we took our stand to witness the performance. The room was small, capable of containing perhaps eighty or a hundred persons.

As a part of their prayers, the first chapter of the Koran (which is indeed a beautiful hymn of praise) was repeated many times by the leading sheikh, all the dervishes standing with their faces toward Mecca. After each repetition of it came several prostrations, with prayers rapidly repeated, which I did not understand.

When the regular prayers were finished, the sheikh turned round and facing the rest, cried out, *Bismillahi, rahhmani, rahhimi*, "In the name of God, merciful and gracious," which they all repeated, chanting some twenty times. Then, in like manner, about eighty times *La illah illa 'Ulah*, "There is no god but God." After this they began to chant slowly and with great appearance of devotion, the name of God, *Allah, Allah, Allah*, etc., repeating it about a hundred times, and then more rapidly about a hundred and ten times. During this time they became more and more excited, and soon some of them began to take off their turbans and long outer garments.

At eight o'clock they began to dance. They formed a ring very compactly, by placing the arms of each individual one over the shoulder of his neighbor on one side, and the other under the waist of the person who came next him on the other side; and began to move slowly round

the ring, chanting all the while. At first there were thirty-five in the ring, afterwards they formed two rings, twenty-five or twenty-six in the outer, and twelve or fourteen in the inner ring, some others having come in. The excitement continued to increase, and with it the rapidity of their movement round the ring. At a quarter past eight they commenced a howling or deep sobbing, indescribable to one who has not witnessed it. It was something as if you should pronounce the name of the letter *a* very deeply in the throat and rather hoarsely, then, drawing in the breath with a sob, pronounce the syllables *ha-he*, accenting the last, and pronouncing it on a higher key, still hoarsely and deeply in the throat. With every repetition the head and even the whole body was thrown violently backwards and forwards, or to the right and left. Some were much more violently agitated than others, throwing themselves farther backwards and forwards, and suffering their hair to swing disheveled over their faces and necks. The whole presented an appearance fully demoniacal.

Soon two persons began to beat kettle-drums, and two others tambourines, to keep time. Gradually the time of the step was accelerated until it became as rapid as possible, and it became a mere stamping on the floor, the ring scarcely, if at all, moving around. At a quarter before nine a person was introduced who sat down in the midst and began playing a rapid but unmusical and monotonous air upon a pipe, in its tone somewhat resembling a flageolet.

Toward the close the motions of the ring assumed a freer character, the dervishes touching each other sometimes only at arms' length, and swinging farther to the right and left with each repetition of the word, phrase, or inarticulate sound, which they were repeating. One of the syllables most frequently repeated was *hoo*, that is, he in Arabic, signifying God. It was pronounced very deep in the throat, and with a convulsive effort of the lungs which you would hardly suppose, if you have never witnessed the scene, that a person not deranged could make. It was a perfect howl, and made me involuntarily shudder, though I was in a measure prepared for the scene. The same was true of the mode in which the same syllable was pronounced in immediate connection with the name of God, *Allah-hoo, Allah-hoo*, he is God, he is God.

A little after nine o'clock the ring broke up, and the greater part of the dervishes, as well as of the spectators, went away,

after having paid their devotions at the tomb of their patron in the side of the building. This individual established the *teke*, and supported the dervishes during his life, and now is reckoned a saint.

But the scene to us most affecting of all remained. A little boy began to chant, and soon a ring was formed of boys from four years old or less to twelve or thirteen, who repeated the dance. There was one little fellow, I should think hardly three years old, I believe he was the son of a sheikh, who, during the whole evening, had been in the midst imitating the motions of the men, and now seemed to act as a kind of leader for the boys. The idea of these young immortals being trained up in such abominations is indeed awful. It was to me also a very affecting thought that there were men of respectable appearance present, such as military officers, etc., some of whom had doubtless a good deal of intelligence, who, though not dervishes themselves, stood by and looked on with the appearance of high approbation. "Oh! Lord, open their eyes that they may see."

GREAT ERUPTION OF THE VOLCANO OF KILAUEA, (SANDWICH ISLANDS)

The subjoined notice of one of the most terrific scenes in nature, is from the pen of Rev. Mr. Coan, dated Hilo, Sept. 25, 1840.

I cannot close my letter without saying a word respecting the late volcanic eruption in Puna, on this island. At the time this eruption took place we were all absent from Hilo to attend the general meeting at Oahu, a circumstance which I much regret, as it deprived us of a view of the most splendid and awful part of the scene. Some of the principal facts which have been collected from credible testimony, and from personal observation, I will now give you. For several years past the great crater of Kilauea has been rapidly filling up, by the rising of the superincumbent crust, and by the frequent gushing forth of the molten sea below. In this manner the great basin below the black ledge, which has been computed from three to five hundred feet deep, was long since filled up by the ejection and cooling of successive masses of the fiery fluid. These silent eruptions continued to occur at intervals, until the black ledge was repeatedly overflowed, each cooling, and forming a new layer from two feet thick and upwards, until the whole area of the crater was filled up, at least fifty feet above the original black ledge, and thus reducing the whole depth of the crater to less than nine hundred feet. This process of filling

up continued till the latter part of May, 1840, when, as many natives testify, the whole area of the crater became one entire sea of ignifluous matter, raging like old ocean when lashed into fury by a tempest. For several days the fires raged with fearful intensity, exhibiting a scene awfully terrific. So frightful was the scene that no one dared to approach near it, and travellers on the main road, which lay along the verge of the crater, feeling the ground tremble beneath their feet, fled and passed by at a distance. I should be inclined to discredit these statements of the natives, had I not since been to Kilauea and examined it minutely with these reports in view. Every appearance, however, of the crater confirms these reports. Every thing within the caldron is new. All has been melted down and re-cast. The whole appears like a raging sea, whose waves had been suddenly solidified while in the most violent agitation.

On the 30th of May the people of Puna observed the appearance of smoke and fire in the interior, a mountainous and desolate region of that district. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On Monday, June 1st, the stream began to flow off in a northeasterly direction, and on the following Wednesday, June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed.

But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from Kilauea. The region being uninhabited and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From Kilauea to this place the lava flows in a subterranean gallery, probably at the depth

of a thousand feet, but its course can be distinctly traced all the way, by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gases. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet, it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of Niagara, and of a deep gory red, falling, in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. The atmosphere in all directions was filled with ashes, spray, gases, etc.; while the burning lava, as it fell into the water, was shivered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast. The breadth of the stream, where it fell into the sea, is about half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the Mississippi, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to

the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding steam, pungent gases, and smoke are still emitted in many places.

In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed.

During the early part of the eruption, slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

Through the directing hand of a kind Providence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. During the progress of the eruption some of the people in Puna spent most of their time in prayer and religious meetings, some flew in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still, coolly pursued their usual vocations, unawed by the burning fury as it rolled along within a mile of their doors. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming Judge.

I will just remark here, that while the stream was flowing, it might be approached within a few yards on the windward side,

while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gases, and the fiery showers which were constantly descending, and destroying all vegetable life. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled fresh and clotted blood mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruc-

tion in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape, when the earth opened where he had stood, and a stream of fire gushed out.—*Miss. Herald.*

Other Societies.

American Board of Commissioners for Foreign Missions.

MADURA.

Changes and improvements in Southern India.

Mr. Spaulding, the writer of the subjoined letter, is connected with the mission to Ceylon. Some years since, when it was proposed to extend that mission to the adjoining continent, he made a tour of exploration into the Madura district. Having had occasion recently to visit the same region again, after a lapse of seven years, he gives the result of his observation in the letter from which we extract the following, dated Oct. 12, 1840.

If we except two schools and a catechist, under the direction of the Propagation Society, very little, excepting the occasional preaching or distribution of tracts by missionaries while travelling through the country, had been done by way of making known the gospel in the district of Madura. Even the roads through the land were mostly such as nature had made and the people from ancient time had travelled.

On my present tour, when I arrived at Tondy with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow, built by the collector, Mr. Blackburn, which we were allowed to occupy, and where we spent the Sabbath. Early on Monday morning we left for Sevagunga, where Mr. Cherry is stationed. My attention was again called to improvements by the government. An excellent road, with good bridges, is almost finished from Tondy to the town of Madura, on each side of which young trees are set out so near each other (say ten feet

apart) that they will form quite a cool and refreshing shade for travellers, a privilege to man and beast which no one can appreciate who has not been in a burning mid-day sun on the plains of India.

Another improvement since my former visit is the repair of tanks, from which the cultivated lands were irrigated. These are formed on the gently sloping surface, by a large mound of earth thrown up so as to form a basin, from two to six miles in length, which is generally filled by the rains from the hills, or by a stream of water turned out from the river. In this way cultivators are able to secure a harvest in the dry as well as the rainy season. Within six years these two sources of profit, good roads and good tanks have been greatly increased, so that the revenue in some parts is more than doubled.

Then there was no missionary station nor a Christian teacher within the district. Now there are five stations and nine missionaries, who have under their care about eighty native free schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise. Each missionary has a very extensive and encouraging field, and enough to do. Most of the brethren have made good progress in the acquisition of the Tamul language, though some, through diffidence, are deficient in the practical use of it.

The difference to my own feelings is almost like a dream. Like the enchantment of your "American West," where forests disappear and shoot up as by magic, a high way is there, the way of holiness is commencing, "the eyes of the blind are opened, and the ears of the deaf are un-

stopped." The wilderness and the solitary place are glad for your messengers; and as I meditate on these things I cannot forbear to call out, "Strengthen ye the weak hands, say to the fearful heart be strong, fear not." Yea, I might quote all the thirty-fifth of Isaiah with a glow of confidence in favor of your Madura mission.

Our labors as a mission in Ceylon are not in vain, and yet we cannot speak of any special gifts of the Holy Spirit. Thirty-one were added to the church at Batticotta, at their last communion at that station.

Report of the mission for 1840.

	<i>Schools.</i>	<i>Pupils.</i>
Common schools for boys,	90	2,972
“ “ for girls,	6	115
	—	—
	96	3,087
Boarding schools for boys,	4	85
“ “ for girls,	2	24
	—	—
	6	109

The number of native churches is four, embracing, exclusive of native assistants, fifteen members, of whom fourteen are males, and one female. Of these, twelve have united with the churches during the past year.

The number in the common schools who are able to read is 1,000: and of those who have committed to memory, in part, the ten commandments, the Lord's prayer, and our first catechism, 3,000. A thousand have committed to memory entire the ten commandments, our first and second catechisms, and some portions of scripture history.

Thus it appears that, on our present scale of operations, we are yearly sending out into this heathen community a thousand lads, who in a short time are to take the places of their fathers, with minds somewhat enlightened and memories stored with all the important and saving doctrines of the bible. The great majority of these we may safely say, but for our schools, would grow up under the most heathen and demoralizing influences, with scarcely a single counteracting good influence. The parents of the families to which these thousand boys belong must, of necessity, listen to the recital of some gospel truth, to which till now they were entire strangers. It is not an uncommon thing, in passing along the streets, to be hailed by men repeating some of the simple questions and answers of our first catechism. From these facts and many others, of which we are in possession, it appears to us evident that a

leaven is working, which, under the divine blessing, must eventually produce a great moral change in this mass of heathen population. This is only one view of many which might be taken of our common free-school system. In the school room we often find our largest and best congregations. Thus in every village where we have a school, we are furnished with a sort of preaching-bungalow, where we feel ourselves at full liberty to declare the gospel of Christ.

These are encouraging facts in the operations of our mission. But when we look over this broad field, and find that we are able to reach but a small portion of its immense population, a sort of melancholy steals over our minds, and we are ready to exclaim, When will laborers come to these vacant fields?—*Miss. Herald.*

CONSTANTINOPLE.

Journal of Mr. Dwight.

[The extracts from Mr. Dwight's journal which follow give abundant evidence that a very interesting state of religious feeling and inquiry exists among a portion of the Armenian population of Constantinople.]

August 1st, 1840. To-day I visited an Armenian girls' school in Constantinople, which receives in part its support from us. The number of scholars is at present about twenty, being smaller in summer than in winter, owing to the fact that many of the parents reside in the country during the summer months. It is kept in a private house, and is under the direction of a mother and two daughters, the daughters being more properly the instructors of the school. I went to-day with the determination to withdraw from this school the support we have afforded it, on account of the present low state of funds; but when I saw the bright, and promising appearance of the children, heard some of them read from the word of God, and thought of the influence that twenty or thirty mothers, capable of reading, may exert on their children and on others in this place, I could not find it in my heart to say one word in regard to withholding the contribution of our mite for the furtherance of this object. No, rather would I live on coarser and scantier fare, than be the means of sending these interesting children to their homes again, to grow up in ignorance and sin. If Christians in America will not deny themselves for the welfare of these precious souls, we must. I had an opportunity of speaking on the blessedness of those who have the sure hopes of the gospel. The father of the teachers recently died. He was evangelical in his views, and he was the father of

an interesting young female teacher, who died in the triumphs of faith three years ago. Like his departed daughter, he was happy in his death, and exhorted those around him not to mourn for him, "For," said he, "I have no fear of death; I am going to be with Christ."

12th. Received a call from two Armenians, one of whom we have known for years as an enlightened, and, as we hope, a pious man. The other was a new visitor and an inquirer. The former remarked that they had not slept any during the last night, but had spent the whole time in conversing about spiritual and eternal things. They called at an early hour, in order to procure an answer to some questions on particular passages of scripture which the inquirer could not understand. One of these was, Agree with thine adversary quickly, etc. Matthew, 5 : 25. Another was, This is my body and this is my blood. The former is supposed by some good catholics to refer to purgatory! and the notions of these eastern churches, as well as of the Roman church, about the latter are well known. I was enabled to explain both in a very different manner, and apparently to the satisfaction of my visitors. Our conversation turned subsequently on the impossibility of being saved by the deeds of the law, and the uncertainty of a death-bed repentance. They left me with the promise to call again.—*Herald*.

BROOSA.

Mr. Schneider, under date of April 11th, 1840, writes as follows.

*Freedom of thought and discussion—
Progress of truth at Cesarea and Nicomedia.*

August 11th, 1840. Had a call from a well informed young Greek to-day. Our conversation soon turned on the present state of the church. In the course of his remarks he showed himself to have embraced the sentiments of a Greek ecclesiastic and teacher, who has recently brought himself into much note in his nation by his Jeistical notions. Some of the doctrines of his system are, the rejection of the divinity of Christ, the denial of human depravity, and of the necessity of the atonement and regeneration, and the rejection of the entire Old Testament as a part of inspired truth. Salvation by Jesus Christ forms no part of his creed. There is reason to believe that his sentiments have been extensively adopted among the young enlightened Greeks. Many of his pupils have imbibed them, and have contributed considerably to their dissemination.

Much excitement has been occasioned in some places by the appearance of these doctrines. Among the evils which will result, this good effect may be hoped for, viz., it will wake up multitudes of minds from their religious lethargy and indifference, and will lead them to inquiry, discussion, and examination. The motto, "Believe, without examination," has long exerted a fearful influence among these people. Almost any thing, leading to inquiry and investigation, may be regarded as favorable.

In this connexion may also be mentioned the influence of Greek newspapers. They are doing an immense work in rousing the Greek mind to thought and inquiry. Especially is their influence seen in Turkey, where they have begun to be circulated more recently. A goodly number of them are now published. In many of them, free and full discussions are carried on respecting reform in the church in various particulars. Editors and newspaper writers do not hesitate to expose before the public, and to condemn the misconduct of their ecclesiastics in the severest terms. The freedom with which they speak on these points is truly wonderful. This boldness, instead of diminishing, is rapidly on the increase, under the new regulations of the Turkish government. The people have not been accustomed to such things. It is altogether new to them. They have been looking on, at first, rather in silence; but seeing that these attacks on the clergy have brought no bad consequences on their authors, they are encouraged to think for themselves, and to express their opinions freely. This result cannot be otherwise than favorable.

12th. I have been recently encouraged by a returning demand for books. Within a few days past, I have disposed of more than I had circulated for months previously. May this demand be daily growing.

[Having mentioned that B. P., one of those who were banished to Cesarea, during the late times of persecution, had been ill treated by the Turkish officer on the way, Mr. Schneider adds—]

He remarked, however, that they were treated with the utmost kindness and respect in the place of their banishment, especially so by the superior of the convent located there. He, the superior, endeavored to console them by the comforts of the gospel, and by reminding them that in the early ages of Christianity good men had suffered persecution in the same way. And besides this, he gave them the privilege of living on the funds of the monastery. This, to persons in their circumstances, was no small favor.

On their arrival in Cesarea, the question

was asked, "Why are these men banished, and what is their crime?" They are protestants, was the reply. "And what is a protestant?" One who takes the bible for his guide, and only that. "Then we are protestants, for we acknowledge only the word of God," they observed. He represented that their banishment to that place had been the means of awakening much inquiry, and that half the Armenian population of Cesarea had been led to embrace enlightened evangelical views of truth. This may be a strong statement, but there is no doubt that a considerable revolution took place in the minds of many of their nation, in consequence of their residence there.

On his way to Broosa he passed through Nicomedia, where he spent a few days. He spoke with the utmost surprise of the interest he found in that place in truly evangelical views. He says there are thirty or forty brethren, as he terms them. His countenance brightened up with the most lively interest, when referring to the state of things there, and he reiterated again and again his great astonishment. Though he may not be truly born again, yet his testimony, in addition to that of missionary brethren who have visited the place, evidently shows that the Lord is carrying on a work of grace there. Truly such an instance is encouraging.—*Ibid.*

Presbyterian Board of Foreign Missions.

The Board met in Philadelphia on the 13th of May, and continued in session until the 20th. From an abstract of the annual report given in the July number of the *Missionary Chronicle*, we select the following items.

Less than four years ago the Board of Foreign Missions of the Presbyterian Church, met for the first time. At that meeting they received a transfer of the Missionary Institution, recently commenced, and then existing under the care of the Synods of Pittsburg and Philadelphia; the next year the Central and Southern Boards became their auxiliaries; and the entire church became united under the organization formed and directed by the General Assembly, no one forbidding us to speak to the gentiles that they might be saved. Faithful and able men have offered themselves, and have been sent as missionaries to the heathen; and the church has now under her care in the foreign field fifty-seven laborers, sent from her own bosom, twenty-three of whom are ministers of the gospel; besides eight native assistants, some of them men of learning, all of

them hopefully pious, and in different stages of preparation and trial for the missionary work among their own benighted people. Through the mission stations occupied by these brethren, the church is brought in direct contact with five different heathen nations, containing two-thirds of the whole human race. In laying the foundation for future usefulness, a great work has already been performed.

Finances.

Though the last year has been a season of severe pecuniary embarrassment, especially in those parts of the country from which the Board derives the greater part of its resources, yet the committee are able to make a good report respecting this department of their affairs. There would, however, have been a decided balance against the treasury if the liberality of two persons had not prevented it. Mrs. Sarah Hollenbeck made a donation of \$5000 to the general purposes of the Board, besides a larger sum for the mission house; and \$5000 were given by a christian friend for the support of the officers of the Board. Including these sums, and the sum of \$1400 from the United States government, on account of the Indian Missions, the receipts of the Board from May 1, 1840, to May 1, 1841, have been \$67,081.58. The expenditures during the same time have been \$66,804.82; leaving a balance of \$276.76. Besides the above receipts, the American Tract Society have paid \$1500, and the American Bible Society \$1000, which have been appropriated to the printing and circulation of the sacred scriptures and religious tracts at the different mission stations. These societies have also given several donations of bibles and tracts for the use of the missions.

During this year sixteen new missionaries and assistant missionaries have been sent to their respective fields of labor.

Mission in Western Africa.

Missionaries—the Rev. Messrs. Oren K. Canfield and Jonathan P. Alward, and their wives; Abraham Miller, colored native teacher; Cecilia Vantine, colored teacher.

These missionaries sailed on the 3d of February for their field of labor among the Kroos, a large tribe residing on the coast, about equally distant from Monrovia and Cape Palmas. The town of Setra Kroo will probably be occupied as the first station, having many advantages for that purpose, and particularly eligible as affording access to some large tribes in the interior, who are said to occupy a fine hilly and productive country. These brethren will probably remain at Cape Palmas until they

become somewhat acclimated, and have partly acquired the language of the Kroo people. The experience learned by Messrs. Canfield and Alward during their former visit, and the care which they will feel bound to take of their health, diminish their risk of danger in going to the unhealthy regions of West Africa, but they are affectionately commended to the special prayers of the people of God.

Abraham Miller is a native prince, formerly a scholar at the station of Green, and hopefully pious. After spending nearly a year in this country at school, he has gone back to his people with apparently strong and sincere desires to be useful. He will continue his studies under the care of the missionaries.

Mission to Siam.

Bangkok. Missionaries—the Rev. William P. Buell, Dr. James C. Hepburn, and their wives.

Mr. and Mrs. Buell reached Singapore on the 22d of July, and proceeded to Siam on the 6th of August. On the 16th of the same month they reached Bangkok in good health. Dr. and Mrs. Hepburn sailed for this mission on the 15th of last March.

The Siamese mission is considered one of great interest. It may be doubted how long the Siamese authorities will tolerate missionary labors, the object of which they probably understand; but so long as the door stands open, the laborers sent forth by the church should not hesitate to enter in and fulfil their important mission.

Wesleyan (Eng.) Missionary Society.

At the annual meeting of this society, on the 3d of May, J. E. Tennent, Esq., M. P., took the chair. Dr. Bunting read the report, which commenced by explaining the financial condition and prospects of the Institution, before entering upon the details of missionary operations.

In closing the financial statement for 1839, the committee announced a debt of £20,871, and that the society must either greatly reduce its missionary establishments, and abandon some portion of the field already nobly won and occupied, or there must be an addition of 10 or £12,000 a year to support its existing establishments;—it was also then stated, that for the gradual extinction of the debt and the enlargement of the society's labors, an addition of not less than £20,000 a year would be required. The accuracy of these views had been confirmed by another year's experience; and the committee had refrained almost entirely from embarking in any new

undertaking, although pressing applications were made for nearly sixty additional missionaries, and although a larger number than before, of missionary candidates were anxiously waiting to be employed. The only exception had been the new mission to the Gold Coast and to Ashantee:—nor would they have met even that loud call upon their humanity and piety, if the means of obeying it had not been specially provided.

The report then took a review of the financial position of the society, up to December 31st, 1840, under the items of income and expenditure. The gross income of 1840 was, in round numbers, £90,182;—the gross expenditure £109,226;—excess of expenditure over income £19,044;—to which adding the debt of 1838 and 1839 (£20,871), the actual deficiency to December 31st, would be £42,939. From this amount, however, should be deducted loans to foreign chapels, and balances unpaid in December, estimated together at £12,322,—making the real debt up to that time £30,616. In conclusion, the report adverted to the noble gift of the mission house and premises to the society by the centenary committee, without any charge whatever, either for the site, the necessary alterations, or the new buildings.—*Bap. (Eng.) Mag.*

South Sea Missions.

The following extracts are from the report and journal of Rev. John Waterhouse, "General Superintendent of Wesleyan Missions in Australia and Polynesia." The communication dated Hobart-town, Van Dieman's Land, Sept. 8th, 1840, contains brief notices of his visits to different islands.

NEW-ZEALAND.—Here I have left five additional missionaries, and visited most of the stations. Much good has been done; but there are very few thorough conversions of the soul to God. Christianity as a system has been embraced by multitudes; the Lord's day is carefully observed; public worship is well attended; and the congregations appear very devout. Many can read and write; and an universal thirst has been excited for the sacred scriptures and other religious books. One chief had come a three weeks' journey, expecting to obtain from me a copy of the New Testament, as some had been sent to England to be bound. They have given up their sanguinary wars, and the revolting scenes of cannibalism. They are remarkable for honesty, but vagrant in their habits, universal smokers, selfish, dirty, and delight to herd together. They need line upon line on experimental and practical christianity. A person visit-

ing the purely heathen, as I have done, and then the nominally christian natives, is filled with wonder and gratitude at what has been accomplished; but your missionaries are grieving that so few are savingly converted. True religion in *all* its parts is rarely found; but your laborers are valuable men, who, I trust, will be instrumental in turning many from darkness to light, and from the power of satan to God. It is "now or never" with them. The devil and the Pope are at work among this interesting people. Pray that the Holy Spirit may be poured out!

FRIENDLY ISLANDS.—Here I left Mr. Wilson, bereft of his estimable wife, who (as my journal states) died, and was committed to the watery deep, on her passage from New-Zealand. I have left at Vavou, Mr. and Mrs. Kevern also. The change from New-Zealand is so great, that I had to guard against being too strongly prejudiced in favor of the Friendly Islanders. They are naturally indolent, which is occasioned probably in part by the oppressive warmth of the climate; but the preaching of the gospel has had a wonderful effect. There are many truly pious persons; and some of the native teachers are exceedingly interesting in person, mind, religion, and manners. Most of the men were gone with the king on a defensive war to Tonga. King George is, from all accounts, a very extraordinary man; and, from what I have seen of the people of Vavou, they do credit to him as their king, and to the missionaries as their pastors. The code of laws by which George governs his people, has been forwarded to you. Smoking is prohibited by law, unless recommended by a medical man. At the first glance I thought that was carrying the matter a little too far; but his reasons for doing it, and the happy effects which his prohibition has produced, gave me unqualified satisfaction. If a man sought licentious intercourse with females, *going for tobacco* was his usual excuse. If he wanted to steal, he preferred the same plea; and thus with regard to almost every other crime. This bad custom led them to herd together, men, women, and children; and universal filth was the result. Now, they are cleanly in their persons and in their houses; the members of each family associate together; and the din of industry is heard with the early dawn of day. Any violation of chastity is punished by law; the Sabbath is held sacred; and uniform attention is paid to the schools and the means of grace.

FEEJEE.—I visited all the stations; which is no easy matter, where coral reefs, hidden or seen, are so numerous, and hurricanes so frequent. The Triton, (the mis-

sonary ship, purchased from the avails of the centenary contribution), will be of incalculable service in these seas. I waited on all the kings and leading chiefs in every place with small presents. They gave me an universal welcome, and conversed freely on various matters. My having one wife and ten children pleased them, and especially their legitimate queens, not a little. They were very attentive while I told them of our great God and Savior Jesus Christ; but, as yet, they are unwilling to embrace christianity. The people in all the islands have good houses; and considering them as savages, they have the appearance of enjoying domestic comfort. I ate with several of them of their native pudding, fish, yam, &c. They have some rather extensive potteries, and more generally boil than bake their food: their earthen pots are fire-proof, and some of them will hold from ten to twenty gallons. They have their plantations in excellent order, and are remarkable for industry and ingenuity. Great respect is shown to kings and chiefs; a word equivalent to "Sir," is always used by inferiors when addressing them, and frequently repeated during a lengthened conversation. The dress of the men is a little native cloth, in a small roll about two inches wide, round the loins, and undergirt with the same material. The women are more delicately attired: their beautifully-wrought garments are from six to eight inches wide, with a large fringe of various colors: it goes quite round, and rests on the hip-bones, forming an entire covering to that part of the body. To be uncovered would be accounted a crime worthy to be visited with punishment. Filthy conversation by men, in the presence of women, is punished by law. They wash themselves once or twice a day in the sea or rivers, but I never saw one of them naked even in the water. They are remarkably modest; but, alas! there is an awfully dark shade.—"Their feet are swift to shed blood. Destruction and misery are in all their ways. And the way of peace have they not known. There is no fear of God before their eyes." They eat each other's flesh, and glory in their shame. Last April, thirteen women were strangled outside the mission premises at Somosomo. About twenty women were eaten near our station at Rewa; and parts of murdered bodies have been thrown into our premises. Yet even in cannibal Feejee, there are some genuine conversions from sin to God. At Viwa, Mr. Cross's station, I had a most interesting interview with the celebrated warrior Namosimalua, of whose christian character and consistent conduct you have heard.

[Wesleyan notices.

Intelligence.

SIAM.

Mr. Slafter, at Bangkok, under date of Nov. 21st, 1840, thus writes of the health and other circumstances of the mission.

Aside from sister Reed's afflictions, no very serious illness has visited the mission since my arrival.

Br. Dean, whose health has for a time been rather poor, is now encouragingly better. Br. Goddard, who with his family arrived here from Singapore, Oct. 15th, 1840, will soon be able to render to br. Dean the assistance for which he has so long prayed.

The presses have struck off all the revised translations left us by br. Jones, and a school book; and are now occupied in printing new editions of tracts. Chinese block-cutting and printing have gone on as usual, and two tracts have recently been prepared for circulation.

We have quite a good supply, and it is our present design to travel through the country and scatter them now while we are allowed to do so. As the cool season has now set in, we shall start soon.

The people are being enlightened, and are as usual, daily calling for books. They sometimes stop to dispute, but except the Chinese, none are yet ready to give up all fear of man and become open disciples of Jesus. However, the Lord be praised that the Chinese church prospers. Two persons have lately been received as members, making in all *fifteen*. May we soon have a great ingathering of these poor, thoughtless Siamese!

DENMARK.

A letter has been received from Mr. Oncken, while on a visit to England, for the purpose of obtaining testimonials in reference to the character and standing of the Baptist churches in Denmark. Like testimonials were, some time since, sent from this country. The object of these is to show to the Danish authorities, that those churches are recognized, and are regarded as in good and regular standing, by the Baptist denomination in the United States and in England. This fact, it is thought, may have some weight with the Government, in inducing a spirit of forbearance and toleration towards our brethren.

The letter is dated Stockton on Tees (Eng.), June 29, 1840.

My visit to this country has been so far prosperous, that I have obtained the necessary testimonials from the Baptist Union for our persecuted brethren in Denmark.

These have been transmitted, and with those received from your Board, will, I hope, prove of essential service to them. I have also urged our brethren at Leeds, who so kindly came over to our assistance at Hamburg, about a year ago, to send a deputation to Copenhagen for the relief of our brethren there. I have promised our English brethren also to write to your Board, and beg of them to send a brother minister from America. I am well aware that I am asking for a favor, which will be attended with difficulties, sacrifices and expense, but the object for which it is claimed is of so great importance that I hope these will be cheerfully made, when I have stated the present position of that mission.

Our dear brother, Peter Mönster, is still in prison; though his health,—owing to close confinement,—begins somewhat to fail, not a murmur escapes his lips. All his letters bear evidence of his confidence in God, and in the triumph of the cause for which he is suffering. His brother, Adolph Mönster, succeeded him in the pastoral office, in the beginning of May, when the church gave him a unanimous call. On the 13th of the same month he baptized thirteen persons, and on the 19th he was arrested, underwent an examination which lasted six hours, and was then put in prison. A considerable number of the members of the church have also undergone a long examination. The church is, however, still prospering. The members remain firm, and both the dear sisters Mönster, now separated from their husband, do honor by their holy resignation, to the cause of Christ. At Aalborg, br. F——, the superintendent of the church, has also undergone an examination before the civil authorities, and we may expect that he will also be deprived of his liberty. Notwithstanding these persecutions, the number of converts is increasing, not only in the three churches, but also on Zealand, where, according to a letter from the schoolmaster, Erasmus Sörensen, twelve persons wish to join our communion. A deputation from your Board, and another from the Baptist denomination in England, to the court of Denmark, would, under these circumstances, be highly desirable, and would, we may hope, be attended with important results. At Hamburg we enjoy both external and internal peace; and the cause is still progressing. After staying a few weeks with the church, I intend to go to Memel, and, if possible, to visit the Menonites along the Vistula. If God blesses this intended tour, it may lead to great and important consequences. Let us pray for much and expect much of that heavenly influence, without which all our efforts will prove fruitless. May the

Lord Jesus still constrain us by his love to work whilst it is called to-day, and to endure for him and his elect's sake, every trial to which in his providence we may be called!

WEST AFRICA.

Rev. W. G. Crocker, of the Madebli station, recently arrived passenger in the Rudolph Groning, from West Africa. He visits this country on account of impaired health, expecting to return to the field of his labor, so soon as the improved state of his health and strength will permit. He left the other missionaries well, though much afflicted by the sudden and unexpected death of Mr. and Mrs. Fielding. The letters containing particulars of their sickness and death, and which were despatched by the way of England, long before Mr. Crocker left, have not yet reached us.

Letters from Eastern Missions.

BURMAH.—D. L. Brayton, June 8, 1840, Aug. 10, Sept. 25.

J. M. Haswell, April 1, Aug. 27, Jan. 1, 1841.

L. Ingalls, July, j. March 27, & pt. 8, Sept. 12.

R. B. Hancock, May 12, 1841.

H. Howard, July, 1840.

A. Judson, July 10, Dec. 22, 23.

E. Kincaid, May 4—23. Aug. 20.

E. L. Abbott, Dec. 10.

F. Mason, j. Jan. 5—Feb. 2, July 1, Sept. 3, Oct. 10, Dec. 3.

S. M. Osgood, April 1, May 1, Aug. 28, Sept. 5, Oct. 13, Dec. 22 (2).

E. A. Stevens, July 18, Sept. 2, 7, Oct. 12, Nov. 11, Dec. 19.

J. H. Vinton, Dec. 7, 31.

J. Wade, July 8, 12, Oct. 19.

Tavoy Mission, July, Sept. 26.

ARRACAN.—G. S. Constock, j. April 6—Sept. 2, 13, Nov. 21.

ASAM.—C. Barker, Oct. 4, j. May 17—Nov. 16.

M. Bronson, June 27, j. April 16—June 22, May 22, July 1, Aug. 25, Oct. 4—Nov. 6, Dec. 10, 11.

O. T. Cutter, Oct. 8, March 11, 1841.

SIAM.—R. D. Davenport, July 19, Aug. 14, Oct. 27, Dec. 8, and j. Jan. 15, 18, 26, 1841.

W. Dean, May 24, July 12, 23, 27, Aug. 8, Sept. 4, j. Sept. 4—Nov. 29, Dec. 30, j. Jan. 3—23, 1841, Feb. 22, March 4.

J. Goddard, July 8, Sept. 28, Jan. 20, 1841.

C. H. Slafter, July 11, 24, Aug. 13, Sept. 9, j. Sept 18—Oct. 27, Nov. 21.

J. L. Shuck, July 17, Aug. 3, 20, Sept. 22, Jan. 1, (2) 4, 9, 22, 1841, Feb. 5, 17.

TELOGOOS.—S. Van Huseu, Nov. 7, 1840.

AFRICA.—A. A. Constantine, Dec. 10, April 12, 1841.

I. Clarke, Dec. 10, 30, March 1, 1841.

W. G. Crocker, Dec. 10 (2) 1840.

J. Doy, Dec. 12.

FRANCE.—E. Willard, Jan. 1—20, 1841.

Feb. 19, April 8—13, June 29.

GERMANY.—J. G. Oncken, Nov. 23, 1840,

Feb. 26, 1841, April 13, July, 17.

Donations,

FROM JUNE 1 TO JULY 1, 1841.

New Brunswick.

St. Johns, Thomas Pettingell, for tracts in Burmah, per William Nichols, 50,00

Maine.

Kennebec Aux. For. Miss. Soc., H. A. Boardman treasurer, per Mr. Cleveland, 50,00
 Thomaston, Oliver Robbins 1,00
 Eastport, Bap. church and society, S. Wheeler tr., monthly concert, per A. Hayden, 44,00
 Camden, 2d Bap. church, Andrew Pendleton tr., per A. Conant, 17,00
 Lebanon and North Berwick Bap. church, and other friends of missions, per Daniel Wood, 55,00
 Calais Bap. ch., per Rev. Mr. Verry, 11,00
 (Also 2 gold rings and a pin) — 178,00

New Hampshire.

New Ipswich Bap. church, from female members and public collection, 18,00
 Monthly concert, 2,00
 per Rev. I. M. Wilmarth, — 20,00

Vermont.

West Topsham, Ladies' Sewing Circle, per Mrs. T. P. Durant, 1,50
 Windsor, a few friends, per Rev. Elijah Hutchinson, 12,00
 Grafton, Peter W. Dean, per F. Bancroft, 2,00
 — 15,50

Massachusetts.

Old Colony Baptist Missionary Society, Levi Peirce tr., per Rev. Ebenezer Briggs, 100,00
 Holmes' Hole, Bap. ch., per Geo. Dunham, 12,00
 Amherst Bap. ch., mon. concert, per Rev. Joseph Hodges, Jr., 9,00
 Boston, Luther W. Nichols, for support of a heathen child to be called Susannah Nichols, 25,00
 do., Miss S. W. Butterfield, per Rev. Dr. Sharp, 2,50
 do., Baldwin Place Juv. Miss. Soc., G. L. Norris tr., for Burmah schools, 32,47
 do., do. do. church, mon. concert, per L. Conant, 11,28
 do., United monthly concert at Federal St. church, 18,08
 do., 1st Free Bap. ch., a member Foxboro', Mrs. John Allen, per Rev. Mr. Allen, 1,00
 Lexington Bap. ch., Chas. Lock tr., per Rev. C. M. Bowers, 6,16
 Sharon, Ladies, per Mrs. Olive Favour, 8,12
 Chickopee Falls, 2d Bap. church, from females 16,00
 monthly concert 25,00
 — 41,00

Worcester, Juvenile members of
1st Bap. ch. and soc., for sup-
port of F. A. Willard, a Karen
youth, per Joseph Converse, 25,00
— 341,61

Rhode Island.

Newport, 2d Bap. church, for the
support of a native preacher in
Burmah, per Benj. Marsh, Jr.
treasurer, 50,00

Connecticut.

Tolland, Bap. ch., mon. concert,
per Rev. Mr. Barrows, 15,50
Connecticut, Baptist Convention,
per Joseph B. Gilbert treasurer,
(also a gold watch) 2582,00
Stafford, Jemima Hicks .50
Monson, Eben'r Bennett 1,50
Ruth Bennett 1,50
Mrs. Chaplin .50
— 3,50
per Rev. C. Bennett, — 4,00
— 2601,50

New York.

Auburn, a friend, for Burman
mission, 1,00
Miss Hatch, do. do., .25
per Rev. Mr. Johnston, — 1,25
Mohawk River Association, Isaac
Smith tr.,
Norway Bap. church 22,25
do. Karen Soc., for sup-
of a Karen teacher, 8,80
Little Falls Bap. church 38,00
Newport Karen Society 7,00
Alvah Brockett, for tracts
in Burmah, 2,00
Pleasant Valley Bap. ch. 26,00
Salisbury Bap. ch. 46,50
do. Mite Society 34,09
— 80,59
— 184,64
New Hartford, Oneida Co. 7,71
Chittenango, Madison Co. 16,00
Frankford, monthly concert 8,34
New York city, Mrs. Fel-
lows, for the education of
a Karen teacher, to be
named Francis Wayland
Fellows, 25,00
Schuyler Bap. ch. 12,00
Marshall, Titus Post 7,00
Wormly's, Bap. ch. 4,00
Lenox, J. Stilson 5,00
Veteran, Stephen Owen 3,00
Williamsville, a friend, per
Rev. E. Curtis, 10,00
West Winfield, E. Thayer,
for Karen mission, 10,00
per Rev. C. Bennett, — 108,05
A friend to missions, per W. W.
Ketcham, 15,00
— 308,94

Virginia.

King and Queen Co., a few la-
dies for educating a Chinese
girl in Mrs. Shuck's school,
Mrs. Priscilla Pollard treasur-
er, per Rev. J. S. Bacon, 30,00

South Carolina.

St. Helena Bap. ch., per Wm.
Tripp, 172,00

Georgia.

Sunbury Cent Society, per O.
Stevens tr.,
for Burman mission 42 50
" " tracts 7,50
— 50,00
Augusta Bap. For. Miss. Society,
Mrs. W. H. Turpin tr., 114,49
Baptist Convention of Georgia,
Absalom James treasurer,
for Burman mission, 47,00
" African " 8,50
" general purposes, 486,31
— 491,81
— 656,39

Louisiana.

New Orleans, mon. concert, per
Rev. F. Clark, 3,50

Michigan.

South Jackson, Daniel Peck 3,00

Florida.

Baptist Foreign Mission Society,
George Pendarvis treasurer,
per Rev. James McDonald, 50,00
Abraham Mott 1,50
Mrs. Isabella Mott 1,00
R. S. Mott .50
Margaret Mott .50
Matthew Mott .50
Susan Mott .25
Colored people 1,37
Zilpah Lang .25
John Jones 2,00
Mary Ann Geiger .50
Josiah Lewis .50
John Higginbotham 1,00
Mary Ann Jones 1,00
Elizabeth Jones 1,00
Samuel O. Bryan 5,00
Georgiana Bryan .50
Sarah Munden .50
Nathan Gardner .25
Mary Gardner .25
Catharine Gardner .25
Sarah Gardner .25
Vincent Tanner .25
Winfield Tanner .25
Alex. McDonald 5,00
Daniel McDonald 2,00
Martha Green .13
James Stafford 1,00
M. S. Harris .50
N. J. Patterson 10,00
Abram Colson 1,00
Thomas Vickery 1,00
Mary Lee 1,00
Charity Tanner 1,00
Allen Guess 2,00
Ellen Higginbotham 1,00
William Crozier 1,00
Nancy Hagan 1,00
George Pendarvis 2,00
Mary A. Wells 1,00
Charles Merriek 2,00
Catherine Heriot 2,00
James Blich 1,00
Martha Blich .50
Selena Willis .50
Rev. James McDonald 3,50
— 94,00
\$4524,35

H. LINCOLN, Treasurer.

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FOR THE YEAR ENDING 1914

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